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THE MYSTERY OF SUFFERING—II.

In the preceding part of this article it was argued that no solution of the problem of suffering is adequate which is content with simply apologizing for the present by exhibiting it as a necessary preface to a perfect future; for God is not infinite if He requires a preface to His Best. God is not recognisable as God unless He is known as able and willing to satisfy us now and always; and since we are capable of forming the idea of a Best, what will satisfy us can be nothing less than the presence of this Best. It is through our human need of knowing God that suffering becomes a problem. Suffering is always disagreeable but in itself it is no problem. It becomes a problem only through the conflict it is capable of setting up between our assurance of God and our idea of a Best.

The real problem, then, of which suffering is only a special case, is that of the absence, or at least the futurity, of what we regard as Better or Best. Suffering is only an instance of the problem which is specially obvious because it requires no spiritual refinement for the sufferer to imagine a better present, whereas joy often dulls the finer sensibilities and blinds men to the absence of the Best. Now we have already concluded that perfect fellowship with God must be an experience within which the futurity of the Better ceases to be a problem. Within that fellowship the function of the future Better is simply to make the present fellowship an utterly satisfying 'now'—an already present Best—by providing ever new objects of endeavour and so preventing the mutual devotion of God and man from lacking the means of adequate self-expression. In such a fellowship not only is the presentness of the Best quite compatible with the

existence of imperfection—for the futurity of the Better is obviously equivalent to the presentness of the Worse—but the present may even be positively painful without ceasing to be utterly satisfying. All that is needed to make an experience of pain be felt by the sufferer (whether God or man) as part of the satisfying eternal present is that in enduring the pain the sufferer shall be conscious of serving the other more efficiently by that means than if there were no pain to be endured. Accordingly the problem of human suffering would be solved if it could be shown (1) that all suffering which man has no option but to endure provides him with the opportunity of expressing his devotion to God by rendering Him a service which from the very nature of the end in view could not be rendered without such suffering, and (2) that any suffering which does not provide such a unique opportunity is not inevitable at all and might be escaped by man if he chose. If suffering of the first type exists, it is for the truly religious man no evil but part of a present satisfying Best; but suffering of the second type is really an evil.

Now, is there in the world no suffering at all which is not of the first type? Has the servant of God the right to regard every deprivation, sorrow or pain that may befall him as an opportunity of furthering the purposes of God by a service than which none less costly could meet the need? For those who walk by sight and not by faith the answer is an emphatic negative. Insanity, imbecility, early education in vice—to mention only the most glaring examples—seem anything but qualifications for fellowship with God in the service of His ends. And even faith itself wavers in its answer to the question. Good certainly comes out of evil, and sometimes the coming is visible. And when the good has come out of the evil, it is often possible to feel that it could not have come to pass in any other way. Yet this does not exclude the possibility that a different good might have come to pass in another way, and that the actual good which has resulted would not, when the cost of its attainment is reckoned in, be judged by an unconcerned spectator to outweigh the less costly alternative. It is, however, in the fact of prayer that the wavering of the man of faith in regard to this question is most distinctly visible. For prayer is unjustifiable and unworthy, if everything that happens ought to be acquiesced in by the godly and welcomed as providing a unique and otherwise unattainable opportunity of serving the ends of God. It is true that

when prayer does not secure relief from the trouble that has befallen, the man of faith may accept it humbly and gladly, but if it were certain that no sorrow ever befalls which is not an indispensable means to the service of God, he ought never to have prayed for relief. Prayer in the sense of petitions for the removal of the unwelcome is justifiable only on the strength of the belief that at least some of the sorrows of life are truly evil and not part of the satisfying Best. Thus faith really comes to the support of calculating reason in its opinion that the world does in fact contain human suffering of this type.

These conclusions are sufficient to define clearly both the problem to be solved and the limits of any possible solution. The conditions have been set forth, by visible conformity with which suffering would cease to be, for the godly man, a problem at all. If it could be shown that all human suffering falls within these conditions, the problem of suffering would be solved. But so far from such a demonstration being attainable, strong grounds have been adduced for holding that there is suffering which does not fall within these conditions. Accordingly there arises the special problem of accounting for the existence of suffering of this latter type without casting doubt upon either the goodness or the infinity of God. This special problem ought to be soluble, and in the following pages a possible solution will be suggested. But even if an answer to this special difficulty be attainable, it will be entirely abstract. It will only show in a general way that the fact that sufferings which are really evil do occur can be satisfactorily explained. A perfect solution, on the other hand, would require to deal in detail with all kinds of suffering and imperfection. In especial it would have to prove that every case of imperfection or suffering not falling within the class just mentioned is really not evil but good, by showing it to be of such a nature as to provide the sufferer with a precious opportunity of furthering the purposes of God by a service than which none less costly could possibly have met the need. A detailed demonstration like this, however, is obviously out of the question.* Nevertheless any hypothesis which can narrow the range of suffering in respect of which we must take it

* To attempt it would presuppose not only a claim to a complete knowledge of all the purposes of God but also the doubtful assumption that the system of things which we call the universe must have constituted a created first, with no prior created reality to condition its mode of genesis.

on trust that willing endurance is asked of us by the Heavenly Father will be valuable as both lightening the burden of faith and at the same time justifying the presupposition, which we have seen prayer to imply, that the unwelcome is not always the Divinely ordained. Such a hypothesis we must now proceed to seek.

The first fact to which attention may be solicited is the suggestive circumstance that both the questions with which our desired hypothesis has to deal, namely, the existence of needless suffering and the permissibility of prayer, are closely connected with one alleged characteristic of our universe. This characteristic is that our universe is a mechanical system of law. If the universe is a system of mechanical law, then there can be no answers to prayer except through a breach of the system by consciously motivated forces invading it from without. And if it is through the act of God that our universe possesses this alleged characteristic of being a system of mechanical law, then at the very least we must suppose that He intended such invasions to be quite exceptional, and that prayer, in the sense of petition, ought not to fill anything like so large a place in the normal life of man as Christ's teaching seems to imply. Thus acceptance of the hypothesis that the universe is a system of mechanical or unconscious causality rules prayer out of the spiritual life with greater or less completeness. But this very same hypothesis also entails the belief that suffering may occur, not because it is useful or merited, but simply by way of mechanical consequence.

In order to realise this let us imagine the most perfect system of natural laws that a beneficent Creator, untrammelled by any pre-existent conditions, could possibly devise. It would be natural to suppose that a system so fashioned would be adjusted with a perfection of nicety to the furtherance of all possible morally right desires of mankind, so that by the appropriate use of its properties and forces men could unfailingly bring all their endeavours to a successful conclusion without incurring catastrophe or pain. Now one might well imagine that if any world could be free from useless suffering, it would be such a world as this. Yet it is not so. One has only to reflect that the more nicely a mechanism is adjusted to the production of one set of results, the more certain it is to go wrong when applied to other purposes, and at once it becomes

evident that, unless indeed man himself is part of the world-mechanism and destitute of free-will, this imagined universe, just because of the perfection of its structure, is bound to go wrong and to suffer widely ramifying catastrophe whenever its properties and forces are employed for ends not intended by the Creator. The intricate adjustment of its parts which is requisite to fit it for its proper functions would diffuse far and wide the effect of any misuse of its laws, and so mischief wrought by the act of the few would fall on the many. Suffering, in such a universe, would often be undeserved. Moreover the misuse which results in calamity would have its consequences quite as unfailingly when due to ignorance as when due to the pursuit of illicit ends. Ignorance would be punished just as inevitably as guilt. Evidently, then, if God designed a mechanical universe and placed man in it with an incomplete equipment of knowledge, He contemplated the certainty of human sufferings that would not serve the purpose of punishment.

Might not these sufferings, however, although often serving no purpose of punishment, have other uses, and so be good and not evil? Might they not be educative? Certainly they would be educative, but what kind of education would they give? Man would grow cautious and self-reliant. Finding how intricate was the system of law, he would learn not to act until he had as far as possible understood. But finding also that the laws of nature, so far as discovered, proved infallible in their working, he would feel himself increasingly master of his own destiny. Moreover there would be nothing in the working of the mechanical system itself to teach him to love good and hate evil. Even if the result of his investigation of the laws of the system finally showed that the system would work successfully only toward morally good ends and could never be advantageously applied to the attainment of evil objects, still this would by itself have no other effect than to make him regard morality as an unwelcome restriction to which prudence bade him submit. In short, the educative influence of the suffering that a universe of mechanical law imposes is of a nature calculated to develop in the race not the child-like character of the ideal Christian but the spirit of the finished man of the world.

We have now ascertained three consequences which must be faced by any one who accepts a mechanical view of nature. It practically rules out prayer by compelling one to interpret prayer

as a petition for the overriding of a Divinely established system of nature; it makes the occurrence of suffering a certainty; it prevents us from interpreting this suffering either as being in all cases merited or as providing a well-designed means of educating men into either fellowship with or likeness to God.

Must we nevertheless accept this hypothesis that the universe in which man is placed is a mechanical system? So far from its acceptance being an intellectual necessity, it is well known that not only theistic speculation but the best of present-day philosophic thought in general is unanimous in rejecting the idea that reality can be correctly conceived as a mechanical system. The verdict is not simply that it is not wholly mechanical—that parts of it, as for example the human self, are non-mechanical—but that reality is not actually mechanical at all. In harmony with this philosophical verdict is the tendency among leading men of science to regard the fundamental concepts of physics as simply working hypotheses, and it is receiving further support to-day from the accumulating phenomena of 'spiritism,' hypnotism and 'mind-cure.'

Now if it be admitted that the concept of mechanical law cannot give us the truth either about nature as a whole or about any part of it, two questions at once present themselves. Why has this concept been employed by the human mind? And why, although not truly applicable, has it worked so well?

From the time of Kant onwards philosophy has come to recognise in how important a sense it may truly be said that man makes his own world. It is admitted on all hands that, if we would think accurately, we must not suppose that the self and the world are, at least as we know them, two independent realities brought together by the Creator—a ready-made self inserted into a ready-made world. On the contrary the two develop side by side, and the world cannot exist for the knowing self except as the knower consents to apprehend it. If the knowing self, therefore, insists on applying, in the interpretation of its experience, the concept of mechanical law, the world must become known as a mechanical system or else it cannot be known at all. By Kant himself the fact that the human knower persistently interprets experience in terms of mechanical conceptions was regarded as an inevitable defect of man's knowing faculty which fatally debars mankind from the attainment of perceptive truth. In Hegel's hands mechanical conceptions were

treated as only one among the many types of conception which thought employs in construing experience, but they were still regarded as a type the necessity for employing which lay in the nature of thought itself. The trend of philosophy to-day, however, is altogether against intellectual absolutism of this sort. It is coming to be recognised that "conceptions are determined by life, not life by conceptions,"* that although man makes his world, the factor which controls this construction lies deeper than the mere intellect, and that thought in general is not only directed but shaped by emotional and practical needs. Indeed it has actually been argued that even the axioms which are now-a-days so ingrained in our intellectual habits that without them thought of any kind would seem impossible, were originally only tentative postulates and became stereotyped into indispensable presuppositions of our thinking solely by their serviceableness in the pursuit of our endeavours. Evidently, then, the trend of philosophy to-day is against any easy shirking of the problem of explaining man's habitual use of mechanical conceptions by simply treating it as an inscrutable necessity of thought. We are compelled to look for a genuine explanation, and in that explanation man's desire and will must occupy a place.

By what strange means, then, has human thought been led into the habit of misinterpreting the world by construing it under mechanical categories—a habit so ingrained that we not merely obey it in our practical activities but even compromise with it in our religious moments and have to be perpetually on the watch against its insidious influence in the very shrine of metaphysics itself? May we not find at least part of the answer to this question in the third of the consequences exhibited above as involved in the nature of a mechanical universe. It was there pointed out that if the world were really a system of mechanical laws, then just as fast as these laws were discovered man would become increasingly the master of his own destiny. Now we know by experience that the world is actually capable, within limits, of being interpreted as a system of natural laws and of yielding the results which this interpretation predicts. Accordingly as soon as, in the development of the race, this conception chanced to be hit upon, men would find that by

* The phrase is quoted from Rudolf Eucken, who has written a book, of which the English translation extends to 570 pages, for the purpose of offering elaborate historical confirmation of this central thesis of his philosophy.

the application of it to the phenomena of their experience they became more the masters of their environment and their destiny than ever before. All man's self-will, all his lust for independence would thus be enlisted on the side of this conception and in the effort to master the world by the aid of it. May we not find in these considerations the answer to our question? The answer is not purely a speculation. Anthropology tells us that the mechanical conception of nature and natural objects was preceded by the animistic. Even while the latter type of thought still prevailed, animism was by man's lust for mastery degraded into magic. But when once the possibility of a mechanical interpretation of nature became evident, the new conception rapidly drove both magic and animism into ever-increasing oblivion, and down to the present day it has never lost its power of encroaching upon the realm of even more spiritual forms of religion. Of this long-drawn process, this rivetting upon mankind of a false and misleading conception of the world, the secret has been man's desire for mastery and independence. The old story of Genesis thus turns out to be profoundly true. It has been through lust for the fruit of the tree of 'see for yourself'* that mankind has fallen into a mode of thought and way of life that has made God seem a distant Being secluded from immediate relations with man by the intervening medium of natural law.

We have found our answer to the first of the two questions, that were suggested by our recognition of the fact that the conception of mechanical law cannot give us the truth either about nature as a whole or about any part of it. This question was why the conception has, in spite of its falseness, been so persistently employed by the human mind. The second question is why this incorrect conception has worked so well. But has it really, after all, worked so well? It has worked well, of course, in the way of enabling man to predict certain types of occurrences, to foresee how natural objects will respond to certain methods of treatment, and so to become largely the master of his environment. It is, as we have seen, just because the conception of mechanical law has worked well in this sense of gratifying man's lust for independence and mastery that it has been adopted and persistently employed.

* For a defence of this interpretation of the 'tree of the knowledge of good and evil' see the article on 'The Story of the Fall' in Vol. IX., No. 8, of this Magazine.

But has it worked well in any deeper and worthier sense? If it had worked well, if it had enabled man to make of the universe a true home of his spirit, should we have had this acute problem of human suffering to struggle with? Who knows how many tracks of thought may not have been stumbled on in primitive times which might have, with patience, been developed into interpretations of reality far truer, and fraught with relations of far more harmonious responsiveness between man and his environment, than anything we have actually attained, had these tracks not been deserted and forgotten in man's headlong pursuit of the new mechanical conception which promised him independence and mastery? And who can tell what possible faculties of sense man may not have sacrificed which might have done much to enrich life and to render unnecessary some of its most painful features? For sense-equipment is not an absolutely fixed thing, unvarying throughout evolution, but may be developed by use or atrophied by disuse. Now clairvoyance and telepathy, to mention only two of the best accredited 'occult' phenomena, look like possibilities of sense, which if they had been developed into regular and universal faculties might have rendered man superior to separation by geographical distance and have robbed death itself of its power to interrupt fellowship. But the dominance of mechanical conceptions led mankind to prize chiefly and develop those faculties and powers which could be used in the mastery of nature on mechanical principles, so that these nascent possibilities of so-called 'occult' sense have remained dormant and are, if anything, less developed among civilised than among uncivilised peoples. Again, the phenomena of hypnotism and all the types of 'mind-cure' are hopelessly incompatible with mechanical conceptions and consequently, although it is evident that they are nothing new in the history of the world, it is only within comparatively recent years that they have begun to attract the attention of systematic thinkers, and their principles are not yet understood. Yet what an infinity of suffering might have been prevented, had they earlier received systematic attention, as they might have done had the thought of man been turned in the direction of spiritual influence instead of mechanical mastery.

In the face of all these reflections he must be a bold man who will say that the mechanical conception of nature has, in any deep and worthy sense, worked well. But has it worked

perfectly even in its own narrow way? Has it really fulfilled the promise of independence and mastery with which it has won the devotion of mankind? Has it made man lord of his destiny? Can it ever do so? Does it not leave him instead more like an aggressive feudal baron, trying to fancy himself independent, but succeeding only so long as his overlord does not trouble to enforce his sovereignty? Does not the infinitude of the universe imply that man can never finish discovering the system of nature, and that there must always remain a margin of ignorance? But if so, then man can never secure himself against the mistakes of ignorance. And in a world of mechanical law, ignorance, as we have seen, is punished just as unfailingly as guilt, and the catastrophes which result are not confined to the agents who occasion them. The attempt to master the world by the path of a knowledge of mechanical law is thus foredoomed to perpetual failure. It promises the perpetuation of the possibility of unmerited suffering —that enigma which obscures to so many human eyes the kindly face of God and prevents them from rising to that fellowship with Him which makes the Best become a present possession. Truly the conception of a mechanical system of law cannot be said to work well!

Why, then, does it work at all? If it had not worked at all, mankind would not have adopted it, no matter what its allurements. In fact, if it had not worked at all, if it had not at all enabled man to foretell events and adjust his environment to his purposes, it would not have been even alluring. But it did actually work to an important degree, and so man was allured into the belief in a mechanical system of nature. And the result has been that God has been largely veiled from his eyes, that prayer has been made difficult, that the unchildlike, self-confident spirit has been confirmed in him by centuries of habit, that he has miserably failed to make the world a truly satisfying home of his spirit, and that even the limited degree of mastery which he has attained over his environment has been of that mechanical kind which leaves it certain that even a blunder due to the inevitable margin of ignorance will bring upon the blunderer or his innocent fellows consequences which may be of the most painful kind and yet are wholly undeserved. This is the tale of evil which has come from man's eating of the tree of 'see for yourself.' Why, then, was such a tree provided? Why did the conception of a mechanical system of nature work at all? How

can we repel our doubts of either the goodness or the wisdom or the power of a God Who was willing to provide man with an environment which, by proving relatively capable of being construed as a mechanical system, lured man into a course which has led to so much apparently unnecessary evil and suffering?

In the first part of this article it was pointed out that the only justification of suffering which can be counted adequate must consist in showing that its occurrence is in some way a consequence of God's offer to man of the Best as a present possession. This is the principle we must fall back upon here. God offers and has always offered to man the Best as a present possession, and this best is His fellowship. But fellowship has to be voluntary or else it is not fellowship. So there had to be from the first an option of independence—a tree of 'see for yourself.' Man's environment is really wholly spiritual; he is really in immediate relation to God at every point. But his environment had to be capable, within limits, of being treated as a mechanical system of nature and of behaving as though it were really such, otherwise man would have had no option of independence, no freedom which he could voluntarily surrender.

Such is the solution now suggested of the problem of the occurrence of sufferings which are really evil because they are not intrinsically necessary means to the service of the ends of God but are consequences of at least a temporary failure of His purpose. Our solution shows that the responsibility for this failure lies with man, and in the concluding section of this article the significance of this fact will have to be considered in connection with the message of Christ that by the prayer of faith there is a present way of escape from all suffering which is really evil. As was previously pointed out by way of anticipation, the solution which has been offered is only partial. Why the human race had to begin its earthly history in such a state of spiritual immaturity—why, if the tale told by evolutionary science has any truth, man had to inherit tendencies to self-will from a long animal ancestry and so fell an easier prey to the allurements of the option of independence—these are questions left unanswered. Possibly no answer is attainable without a knowledge of conditions which antecede our universe. But the spiritual immaturity, however occasioned, would have been no real evil, had man accepted the proffered free fellowship with God; for the present satisfyingness of that fellowship, as we have seen,

is not incompatible with imperfection. Moreover, whether immature or not, man had to be offered the dangerous option of relative independence, for without it his relation to God must have been one of compulsory subservience and not of that free fellowship, the offer of which to him was a present offer of the eternal Best.

A. G. Hogg.

(To be concluded.)

LESSONS FOR INDIA FROM THE AGRICULTURAL WORK OF JAPAN.

(Concluded.)

Having dealt with the cultivation of the soil, I now come to the cultivation of the man; and remember that no part of a ryot's holding repays cultivation better than his head. First as to the man's father—the boy. For a full description of Japanese agricultural education I must refer to pages 77 to 91 of my little book; it must suffice here to give general facts. In 1904 the primary schools numbered 27,138, with 108,000 teachers (trained by a four years' course in normal schools holding 20,000 under training) and above five million pupils. Now in all the higher primary schools where the pupils are above ten years of age natural science is an item of the regular course—simple lessons on plants, animals, etc., so arranged as to bear on agriculture, water culture, local industries, etc. But in these schools technical agriculture may also be taught as an additional subject, and was so taught in 1,533 schools as part of the regular course. The teachers of these classes have been specially trained for the purpose, and I should note that in the normal schools all teachers are taught the "general principles governing the relations of plants and animals to one another and to man." Those teachers who are specially taught agriculture are thoroughly trained both in the principles and methods of agriculture, arboriculture, etc., with plenty of practical work, the teaching occupying several hours of every week of the four years. Moreover two out of three of the elementary school teachers are drawn direct from the agricultural class. Hence they are well able to teach the school children.

Then to these are added Supplementary or Continuation schools or classes expressly intended to aid children intended for

practical pursuits, and the period of the sessions (for they are generally sessional schools such as winter schools, night schools, etc.), the hours, and the subjects are chosen to suit the locality and industry. In 1905 there were, for agriculture alone, 1,436 such schools with 62,918 pupils. Here the primary school teaching is amplified and carried further; chemistry and physics, the diseases and pests affecting the crops and trees and so forth, are taught. For these schools the teachers must be graduates of normal schools who have completed the four years' course of agriculture therein *plus* a full year of special agricultural work at the College of Agriculture in Tokyo, where there is a special branch for training such teachers.

Then there are the regular agricultural schools of the A and B classes, numbering 118 in 1905, which had 12,203 pupils with 887 teachers; the course is three to four years. The B class gives 27 hours per week to the class-room and the remainder of the working days to practical work on the school farm; pupils must be above twelve years of age and have passed the Upper Primary examination. There were 52 schools and 3,927 pupils in 1905. One of these B schools is described in detail in paragraphs 136 and 137 of my book; briefly, the school was started by the farmers of nine villages, who provide half the cost of the school and whose sons attend the classes; the boys have all gone back to work on the village farms.

The A schools are of a higher class with a good farm, gardens, and forest attached; the boys are older (above fourteen), and in 1905 there were 9,732 pupils; the pupils, all sons of local farmers, mostly go back to farming or to work connected with agriculture, *e.g.*, as experts or assistant experts to the 12,000 agricultural associations, or go on to higher agricultural training. The school also serves as a centre of agricultural advice to farmers, since the teachers are highly-qualified and practical men. I have no time to read from my book the description of the schools that I visited; I can only say that I was astounded at the teaching, at the subjects taught theoretically and above all practically, at the enthusiasm and practical skill of the teachers each in his special work.

The highest teaching of all is found in the College of Agriculture, which is an integral part of the University of Tokyo.

by private persons. Its success led to rapid development, and in 1893 Government took up the matter and provided ample funds.

Passing over the great central station and its branches, with its costly plant and numerous experts, let us consider the local stations, for it is they which render most aid to the farmer; these stations take up the local problems and demonstrate improvements locally suitable. About 1897 Government offered grants-in-aid for the establishment of such stations; these grants now amount to a guarantee of 3 lakhs and have resulted in 42 stations—one in nearly each district—costing 6½ lakhs, paid for from district funds supplemented by the Government grants. Besides these there are numerous taluk stations for simple classes of work, and even village demonstration plots, established usually by the villages or by groups of young farmers. These stations are not merely experimental but demonstrational and distributory; but I must refer to my book for details. They conduct agricultural analyses at absurdly cheap rates, or gratis for Agricultural Associations; they distribute seeds, seedlings, eggs, etc.; they have museums and a stock of farming literature; the grounds are open to farmers and each is visited by many thousands annually; in one station which I visited there had been in the previous year 16,481 visitors, and 10,321 letters, mostly of enquiry, had been received and sent; I saw many visitors, who had no scruple in demanding assistance and advice and answers to queries. There are several travelling instructors attached to each station whose sole duty is to travel in the district and give expert advice, lectures, etc.; 254 sessional classes were held in connection with the station I visited. The bulletins on all sorts of farming operations and intended to be hung up in schools and cottages, are a special feature; they are in simple language and always illustrated, usually in colours, so that the farmer may see the facts at a glance; in one year 42,630 publications were issued from this district station that I visited, while seeds were issued to 21,658 persons, and fruit seedlings to 2,700.

Associations. But I must pass to my last and most important subject, *viz.*, that of associations, a most powerful means of the widest education; from this all developments will flow, and by this they will best attain true success. All improvements in method, in crop, in technical education are but vain if they do

not result in the real progress of the worker; progress in wealth, for it is vain to labour incessantly, to rise early and take rest late and to eat the bread of carefulness, if you cannot keep the produce of your labour for yourself, but must see it pass to the creditor or to the middleman; progress in intelligence and business capacity, in self-reliance and self-help, in thrift and temperance and honesty, for improvement in wealth without improvement in character is little worth; progress in the spirit of mutual help and co-operation, for all these things without neighbourly friendship, mutual respect, social charity, are nothing worth. And I say that in the associations of villagers for mutual help and progress there lies the secret of true advance in wealth, in character, in brotherhood.

It does not appear that associations were in vogue in old Japan; there was, as in India, a good deal of associated village effort and possibly trade guilds for special industries such as silk, but the peasantry was otherwise a mere congeries of individuals, assembled in villages or under great landlords. Now it is axiomatic in modern administration that it is almost impossible for a Government to influence uneducated individuals while isolated; peasants especially are individually too shy, too suspicious, too conservative, to accept new ideas or to try new experiments; they are also too poor and powerless to get the best out of their land, to get the better of the middleman, and the best of the markets. But get these units to join together in an organization and you have at once a body upon which Government or others can act collectively and which will serve as intermediary between Government and the individual, to receive and discuss ideas, to be reasoned with and to be listened to, to provide men and means and the courage of union for the attempting of new departures, to unite funds and orders for the purchase and sale of goods, and for that wonderful product of co-operation, *viz.*, the creation of a strong combined credit out of the several weak or non-bancable individual credits, the capitalization of character as it has been rightly called. Moreover by the establishment of associations the work of agricultural development will be effected by the people themselves; we know that it is not that which is done for the people but that which is done by the people which is really beneficial; real progress can come only from within.

There is indeed much that the most highly organized Government, short of the socialist Utopia, cannot possibly do, or that it would be inexpedient for them to do if they could, for fear of obliterating self-help as a national virtue; it is for Government to point out the better way, to educate the people to accept that way, but it is for the people themselves to work out their several improvements. Here it is that Associations step in; their experts and the more intelligent and receptive of their members receive and assimilate the new knowledge and not only work it out into fact but induce the more ignorant and conservative to follow their lead. That these are not mere generalities, mere theoretical suggestions, will appear from the work of the Japanese Associations.

Generally speaking these are of three grades, District, Taluk and Village; these are all correlated, for the village societies elect deputies to the Taluk Association; the Taluk Associations send delegates to the District Association, while the District Associations send members to the Central Agricultural Council. Now in the 47 districts there were, in 1906, 46 District Associations, 579 Taluk Associations, and 11,968 Village Associations in the 13,509 villages; in one district for which I obtained figures there were 308,000 households of all classes, and no less than 210,750, or two out of every three households, were members of Agricultural Associations.

I have no time to mention the scope of action of the District and Taluk Associations except to say that they are very practical societies dealing with every branch of agriculture and agricultural industry, including the subsidiary industries carried on by peasants in non-cultivation periods. One of their special duties is the encouragement of village associations, of agricultural education and experiment, the holding of field competitions, the giving of prizes, and so forth. The Taluk Associations are very specially practical, and deal almost solely with actual work, including a provision for skilled smiths to make and mend improved implements.

But the Village Associations are those which demand our attention, since they show what the small peasants are able to do for and by themselves in their own villages. These consist of most of the peasants of a village and I can best display their

splendid work by reading from my book an abstract of the reports of two villages. These show work actually done; they are not ideas or suggestions or proposals but hard facts.

"The following is an abstract of the report of a Village Association; it has hired an office which is shared by the Village Credit Association and by the Village Educational Association (this is another Japanese organization, but is outside the scope of this Note). The head of the village is the President, and the paid employees are an expert on Rs. 180, an assistant expert on Rs. 60, and a secretary on Rs. 45 *per annum*; the rates of pay are worth noting as examples of cheap but good service. The income and expenditure are but Rs. 777 *per annum*; the number of members 500. The work done is as follows: the preparation of a statistical and economic report of the village, of which 200 copies were printed and distributed; the publication of the society's bulletins, now numbering 60; the provision of advertisement boards (a peculiar Japanese practice); the provision of four temporary agricultural classes attended by 33 men, and the despatch of a student to learn about noxious insects and their destruction; the provision of agricultural lectures, of which there have been 53 since the association was established in 1896; the award of honours and prizes to successful farmers (27 since 1896); the grant of premia (of Rs. 2-4-0 to 12 annas) to faithful servants (11 since 1898 to servants or employees who had served faithfully and for above three years under the same employer); the grant of rewards to persons, especially schoolboys, most successful in destroying noxious insects; the bestowal of prizes such as implements, fans, etc., on persons who showed the best seed-beds; the protection of useful birds and the gratuitous distribution of seedlings to be grown into trees as shelters for birds; the establishment of model compost heaps where economy is combined with large outturns of high quality; field consolidation; experiments in agriculture, sericulture, poultry, and the growth of carp (N. B.) and of young trees; the distribution of seeds, plants, eggs to the primary school and farmers; the provision of an experimental plot; experiments in poultry-raising conducted at the primary school; the purchase and distribution of seed (including astragalus) and fruit seedlings; the

disinfection of silk-worm sheds, etc.; field or farm competitions of five kinds each year, *viz.*, for seed-beds, rice, vegetables, and silk and for house methods, cleanliness, etc.; the establishment of a mulberry farm. The utilisation of schoolboys and of the primary school is noteworthy.

"The budget is too long to insert, but the main feature is the cheapness with which everything is done.

"The report (1903) of the Odera Village Association presents novel and interesting features in addition to the ordinary ones of temporary classes, lectures on holidays, etc., etc.; the particular point to be noticed is the large use made of common action.

"(1) Eighty-nine members united to form seed-beds in common; this was followed by a discussion in the Association, as a result of which seven common seed-beds aggregating seven acres were established for the whole village. The Director of the Association has hired these plots for nine years, and lets them out to members on rent. The seed was tested by the salt water method on April 3rd; by April 17th the seed-beds were ready, and the seed was sown at the rate of thirty bushels to the acre (five 'go,' each 1/50 of a peck, per 'tsubo' of four square yards); the seedlings were transplanted from June 8th to 12th.

"(2) Purchase of manures by united funds. The first attempt was in 1902, and this being successful the Association borrowed Rs. 2,250 in 1903 and bought 550 bushels of beans, 600 of beancake, 8,250 lbs. of rice bran, 60 barrels of fish fertiliser (scrap after the expression of oil), and 1,650 lbs. of other oil-cake; these were distributed to members and punctually paid for.

"(3) Prize competitions for crops in the field, both rice and upland. This apparently originated among the students of the night schools (agricultural) and temporary classes, but was taken up by the Association in 1901. In 1903 (the third year of competition) it was found that the average produce of the whole area of rice (225 acres) in the village was at the rate of 2·95 koku per tan, or almost 60 bushels of husked rice (genmai) per acre.

"(4) Large sums were paid for the destruction of a noxious insect (Chilo simplex) the larvæ of which destroyed that year 2,704,276 rice stems.*

* Insect pests seem to be common in Japan; it is common at night to see lantern traps dotted about the fields to attract and snare them.

"(5) The preservation and hatching of silk-worm eggs in common. Disinfection was also well carried out; all implements were sterilised and the rooms disinfected with formalin spray.

"(6) A competition was held for sericulturists, 50 out of 176 houses taking part; the exhibits were examined *in situ* by the judges.

"(7) A sericultural association was formed in 1900 by 79 of the Association members; the sericultural experts go round the houses at cultivation time to examine the condition of the worms and to give suggestions and advice. A fund of Rs. 1,500 has been formed by the sericultural association which is lent to members for expenditure on their industry.

"Future operations are the improvement of manures, the deeper tillage of paddy land, attempts to increase the rice yield to 4 koku per tan (80 bushels of husked rice per acre), the provision of good silkworms and the sale of silk in common, the encouragement of weaving as a secondary occupation for peasant families, and the promotion of thrift."

Just a word on some of the items. You will notice the bringing in of the school children as assistants in the work done, with prizes to the best children; this is specially recommended by the General Conference of these Associations, which suggests the closer connection of the primary schools with practical agriculture and agricultural operations. A second item is that of prizes to successful farmers; these are not prizes for petty samples of grain, etc., carefully picked out from a vast quantity and put up at an exhibition, but prizes for general success, for success in special operations, and for the best crops in the field or silk shed. These prizes are small, often a mere lacquer bowl, or fan, etc., but they bring with them increased village honour and respect, and consequently they induce the keenest competition in the development of improvements. We do not make enough use of village honours and "mariyāthei" as stimulants of progress; the village is the ryot's world and it is everything to him to gain increased respect within his little world. It seems advisable that the Industrial Missionary Association should offer prizes for village fields and crops in the field, for tillage operations, manure stores, tree growth, etc., as soon as they can arrange methods and organize competition.

A third item is the efforts to increase crop; the peasants had raised their rice yield to the immense average of above 3,600 lbs. of clean rice per acre—the average for this Presidency is about 1,350 lbs. with a probable maximum of 2,400—but not content with this they were aiming at a yield of 4,800 lbs.

A fourth item is the combination of members to buy manure, etc., at wholesale rates, and to economize seed by providing common seed-beds instead of each member's making his own.

In fact all the items of work, such as that of the common seed-beds, are of the highest usefulness and practicability.

But these associations do not exhaust co-operative methods; what I have called industrial guilds are societies formed to develop the business side of agriculture either by the wholesale purchase of material and wholesale disposal of the members' produce, or by supplying capital as village co-operative credit societies. Some of these guilds, as for the production and sale of silk, are ancient institutions, but the law of 1900 gave them a new development. I will, however, only deal here with village co-operative credit societies which were formed to provide capital to members at say 10 per cent. instead of the 30 to 40 per cent. usually paid by farmers. Starting only in 1900 the guilds had increased by the end of 1904 to 1,201, of which 751 were for co-operative credit only; out of these only 404 had reported their condition; these had 31,400 members with paid up subscriptions of 13 lakhs, and loans to members of 28 lakhs of which 12 had been repaid; also considerable net deposits. The work of one of these village societies is as follows:

"This is an unlimited association for credit established in 1901; its paid-up capital is Rs. 20,172 in shares of Rs. 30, half paid up by members, half out of profits; deposits were only Rs. 408; loans in existence Rs. 9,426; the objects of loans must be productive or economical, *viz.*, the purchase of manure, silk-worms, ginger and other seeds, the buying of land, and the repayment of old debt. The object of each loan must be stated in the application and care is taken that the money is not misapplied; some members have been expelled for disobeying the rules. Loans in general are given on the mere security of the borrower, but may also be given on joint security or on pledge. It is stated positively that members are prospering by their

connection with the association; their household economy is improving, they hold frequent meetings (for mutual instruction) and have opened an evening school for their sons. The association hopes for an early increase in deposits and anticipates treble the demand for loans; moreover, the members are arranging to establish a Buying Association so as to utilise the benefit of these loans to the utmost, *viz.*, by combining their individual orders for manure into one wholesale order and thus ensuring cheapness and soundness of the goods purchased."

Besides these credit societies, the societies for the purchase and sale of produce were doing a great work, the sale societies alone having sold produce for their members in 1904 for above twenty lakhs.

Now the Japanese village association and especially the co-operative credit societies have their prototypes in Europe, especially in the Raiffeisen village credit societies, which starting painfully and slowly in 1851 now number nearly 10,000 in Germany alone with a membership of millions, and an annual turnover of several million sterling. I mentioned the work of these societies in a brief speech a few days ago, especially dwelling on their effect upon character, as begetting honesty, temperance, self and mutual help, the ideas and practice of mutual confidence and brotherhood, business capacity, and so forth, and I want once more to impress upon the Industrial Association and its friends the absolute necessity for and the immense promise of such associations in India. The idea of co-operative association has been planted in this Presidency and I am rejoiced to see the first-fruits already reaped.

For it may not be generally known that though village agricultural associations for the development of the art of agriculture are as yet wanting, there is a wonderful movement beginning in the matter of co-operative credit societies all over India and notably in our own Presidency. Under the Act of 1904 Government appointed Registrars so-called in each Presidency or Province; their real primary duties are those of propagandizing the new idea, and so successful have they been, so kindly have the villages taken to the idea that whereas in Germany Raiffeisen spent seventeen years of personal effort before he could get four established, we have in India in less than five

years many more than a thousand with about 184,000 members, a capital of 80 lakhs and loans granted of 84 lakhs. In the Madras Presidency the number of societies at the end of March 1909 was 180 in actual working, nearly all rural, with above 300 applications pending for constitution; there were nearly 16,000 members, of whom three-fourths were agriculturists; they had two lakhs of share capital, 5 lakhs of deposits by members, 6½ lakhs of capital borrowed from banks, and 3 lakhs lent by non-members, in all 18 lakhs of funds, of which less than half a lakh was from Government. The money was lent out to members only, mostly in sums below Rs. 100 and just half under Rs. 50; 60 per cent. of the loans were granted on simple suretyship, *i.e.*, on the personal credit of the borrower and two other members, and in the older societies where the members have learnt to trust one another this proportion was much greater, showing the great development of honest dealings and of brotherly trust. Practically all the loans were for productive purposes only, including the paying off of usurious debts (3 lakhs), purchase of cattle, seed, land improvements, and so on. The interest was moderate, ranging from 6¼ to 9⅜ per cent. The societies had attained considerable business capacity in granting loans and doing business, and the loans, nearly all for less than one year, were so punctually paid that out of 9,313 loans granted, suits were only needed in 47 cases. The establishment of these societies has not only benefited members in many ways, but has heavily brought down money-lenders' interest in their neighbourhood, an effect which was foreseen as being of universal experience. But one of the most gratifying features is this, that some societies based on liability limited to each member's share amount have transformed themselves into societies of unlimited liability, *i.e.*, where each member is responsible for all the debts of the society; and all the new societies are formed under this principle, for they argue that with this liability the managing panchayat will exercise great care and discernment in admitting members, and great care in granting loans and managing business. This principle is the true Raiffeisen principle and is most important as a means of developing character, honesty, and mutual confidence; it was derided as an impossibility for India, but the impossibility has become an early accomplished

fact. Do we not sometimes err in our estimate of the Indian character?

I must add that in Chingleput District there is a society consisting of gentlemen—all Indian, I believe—who, themselves taking part in the management of co-operative societies, have been so impressed with the many benefits arising from co-operative credit that they have formed themselves into a propagandist society, the members of which preach and assist this method of rural credit in every way. In Salem also there are honorary advisers who start, supervise, and assist rural societies, and it is noteworthy that it is in the districts of Chingleput and Salem that rural societies have most largely developed.

Is not work such as this missionary work in a high degree?—a work immensely promoting union, brotherhood, among the castes and classes, and vastly developing the welfare and character of the people at large. Will this Industrial Association and its friends—all soon to be members I hope—see their way to studying this great movement now beginning, and help to develop it not only on the soundest of lines but in even wider direction? Missionaries, self-devoted to the uplifting of men, with peculiar opportunities and influence, might, like the German, Italian and Irish pastors who have done so much as leaders of the co-operative movement, take the lead in this beneficent and Christian work in India.

I have done; and I can only hope that amongst my many words to-day there may have been some good seed; I know that, if so, it will have fallen on good ground and I pray that under the blessing of the Lord of the harvest it may produce not merely a hundredfold but to infinity in the service of our brothers.

F. A. NICHOLSON.

SIVA-GNANA-BOTHAM—II.

(VIII.) *The attainment of Divine Wisdom.*

VIII. *The Lord, who by reason of a soul's good deeds has been an indwelling Spirit teaching him, now appears in the form of a Teacher and instructs him telling him that he is a king's son living harassed in the midst of savages—the five senses.*

Then the soul understanding its true nature leaves these savages and unites with the Sacred Feet of the Lord in an inseparable union.

1. To the soul religious acts are a means to the attainment of wisdom; religious ceremonies, devotion, and austerities are only helps to obtain wisdom, but they cannot of themselves give heaven.

1 (*a*). Those who have duly performed religious observances enjoy its fruits in the states of bliss. Then so that they may experience on the earth the remaining fruit of their former desires and so extirpate all earthly desire, they are born into a good race and enter the way of attainment of Wisdom. This is the counsel of the learned.

1 (*b*). The joy which comes from those religious acts which are performed with the desire to obtain their appropriate benefits, is like the joy the hungry man derives from eating—who becomes hungry again. Therefore, when by means of these imperishable religious acts the merit and demerit of the soul become perfectly balanced, the soul will attain to the state of bliss and there enter the path of Wisdom.

2. The Lord Himself will come as the Divine Teacher and teach Wisdom, for He shines in the soul, taking as His form the pure soul's spiritual intelligence.

2 (*a*). The pure learn Wisdom intuitively from the Lord who is one with them. To the spiritual He appears in His own form as a Divine Teacher and teaches them Wisdom. For the sensuous He hides in a human form similar to theirs, and by that means teaches them Wisdom.

2 (*b*). Unless the Lord teaches Wisdom to souls according to their several conditions, they can never attain it. To the spiritual and sensuous who learn wisdom through the faultless Lord of the world, this imperfect knowledge is imparted in the second and third person respectively. The pure who do not receive such imperfect instruction learn the Heavenly Wisdom from the Lord intuitively.

2 (*c*). O good learner! The milk and the tears—the outward signs of the mother's inward love—do not appear before but only after the child is born, so that all may know that unseen love. So who can understand the Lord, who exists unseen in

the soul as the shadow in the water, unless He appears as the Divine Teacher?

3. As the senses only show the soul their own sensations, like the colours shown in a mirror, souls deluded by the five senses cannot understand themselves.

3 (*a*). The soul thinking upon the knowledge it obtains through the organs of perception as it unites with each—like the many colours reflected in the mirror, these have their different sensations—understands that as the many colours are distinct from the mirror, so the many fleeting sensations are distinct from itself. If, after realising the transient nature of all such knowledge it understands its own true nature, it will become the servant of the Supreme Being and will come to reveal in itself the nature of that Supreme Being—a nature quite different from the phenomenal.

4. When the soul sees itself to be distinct from the organs of perception it will come to the feet of its Lord, just as a man in a swing when the rope breaks comes for support to mother earth.

4 (*a*). The soul, which is bound by sensory knowledge as the rich water is dammed up by the anicut, when it is freed from the bonds of sensory knowledge, will, like the flood which has burst through the anicut and gone rushing away to join the stormy sea, come to the Sacred Feet of the imperishable Lord, whence it will never return.

4 (*b*). If every mental object, both sensory and spiritual, is God, then there is no necessity for any one to leave the things of sense; so there will be none who attain to the feet of God. If, on the other hand there is any mental object with which He has no connection, He cannot be the Supreme Lord. The knowledge of the soul and the knowledge of the senses are different, just as the other organs cannot see like the eye but deal each with their own particular objects. Learn the supreme preciousness of eyesight from those who regain it after having lost it.

4 (*c*). O learner who hast learnt that thou art not as the five senses having knowledge only of particular sensory objects! The sensuous man who has left the limitations of sensory knowledge and come to the Feet of the Lord will never again leave them for the sake of the senses. If the sense-impurities which passed

away from him at this union again come upon him, as the green scum which has been driven off by a stone covers the water again after a little while, let him meditate upon the Lord who never leaves him, and so rid himself of these impurities.

(IX.) *The Purification of the Soul.*

IX. *O soul seek in your own mind for the Lord who is incognisable by the human intellect or senses, and know Him through His own Divine Wisdom. When the soul realises that the sense-world passes swiftly away as a mirage and renounces it, that Divine Wisdom will be to it as a cooling shade. In order that the soul may continue thus it should know and understand rightly the five mystic letters which the Lord has given.*

1. The Lord is transcendent to all human faculties; therefore the soul must know Him through the Divine Wisdom.

1 (*a*). They who, after looking for their real self in their nerves, bones, veins, marrow, mucus and other constituents of the body, have found that they have no knowledge of themselves and that they can only know themselves through some other wisdom, will through the Divine Wisdom come to know the Lord and themselves who subsist in the Lord. As for those who do not know in this way, when will they be able to know themselves?

1 (*b*). The eye which sees what is shown to it cannot see its own nature, nor can it see the soul which enables it to see. Similarly the soul cannot see itself, nor the Lord who enables it to see. The Lord is one with the soul though hidden from it; therefore, seek Him in the intelligence of the soul.

2. When the soul realises that the phenomenal appearances of the world are all transient, it will know itself as truly existing in a permanent spiritual form, just as when the colours reflected on a mirror are known to be transient, the mirror will be seen to be unchanged.

2 (*a*). When the soul realises that the heaven and earth and all else are transient phenomena and renounces all, will not the Lord who is unqualified, holy, eternally blessed, absolute, the only incomparable Lord, come as a Wonder transcending all human faculties, and afterwards appears to the soul as the inseparable light of its own intelligence?

2 (*b*). Realising then that the world which is shown to our senses is altogether phenomenal, and renouncing it, know that

that which remains is the Real. Yet you who have known the world as it is shown to your senses, you are not the Real. If you renounce the world and become united to the Real as the servant of the Real, then the transient world will entirely leave you.

2 (*c*). When the soul looking at the world in its various parts realises that this thing, and that thing—nay all things—are not Real, and renounces them and in ecstatic union contemplates the Lord in itself; the method by which through Him it renounces its sense-relationships is like the way the snake charmer through ecstatic contemplation of the Brahmany Kite drives away the poison from the snake-bitten man.

3. After thus contemplating the Lord, repeat according to rule the five mystic letters. This is enjoined because the soul retains a hankering after its sense-knowledge through its old habits, just as the worm which has been in the habit of feeding on the bitter margosa bark returns to it even after tasting the sugar-cane. By this means that hankering may be destroyed.

3 (*a*). If the soul realises through the repetition of the five mystic letters that it is the property of God, and in its Lotus-like heart offers up the flowers of good qualities as oblations in its worship of Him; if by the same mystic letters it offers up in the bowels the holy sacrifice with the sacred fire of love; and if afterwards in the forehead it contemplates the Lord in ecstatic union with Him, the Lord will appear to it and it will become the servant of the Lord.

3 (*b*). If the soul through the five mystic letters see the Lord in the heart as one may see the invisible planets—the ascending and descending nodes—in the sun and moon at the time of eclipse, the Lord will arise and shine as the Soul's Intelligence, just as the latent fire blazes out when the rod is rubbed among the dry sticks. Then like the iron in the flame the soul will renounce its self-assertion and become His servant. Therefore repeat according to rule the five mystic letters.

3 (*c*). If one examines carefully the true nature of the Lotus-like heart it will be seen that the twenty-four sensory principles have the form of the stalk. The twelve spiritual principles have the form of the petals. The sixty-four powers of God, the Creator of the sense-world and the Saviour from its

power, are its filaments. His Divine Energy is the seed vessel. The male Energies are the fifty-one seeds. So the Gracious Energy of God abides upon this Lotus heart. Therefore know this and worship Him by the five mystic letters.

(X.) *Freedom from sense-impurity.*

X. *Just as the Lord, though distinct from the soul, unites with it in this earthly life, so if the soul unites with Him as master and servant in such a way that it considers all its acts as His, then will it be freed from all sense-evils,* viz., *self-assertion, sensuousness and retribution.*

1. Just as the Lord unites with the soul, so do thou unite with the Lord. For by so doing, self-assertion and self-pride will be destroyed and we shall reach His Sacred Feet.

1 (*a*). When the soul distinguishes itself from others and realises its own intelligence distinctly, then the Lord not being separate from the soul appears as that Intelligence. Those who lose all consciousness of self and who know themselves and their actions altogether as His, the Lord will bring into the omnipresence of His Sacred Feet and will reveal Himself to them as the All.

2. Regard yourself always as the servant of the Lord, and your actions as His. For, when the soul only acts by His Grace, sense-knowledge and retribution will not touch it.

2 (*a*). The senses are not our true self. Their actions are not under our control but under the control of the Lord. The object of the senses is not ourself, neither are their operations in our control. We ourselves are the property of God and not our own. If they thus understand themselves and live as servants of God—as those whose actions are His actions—in whatever body they may be, no actions they do will become bonds to their souls. Then in the presence of the Lord who apportions the fruit of actions, the power of previous actions will perish.

2 (*b*). It is the duty of the great to protect those who take refuge with them; so the Lord protects those who have come to Him; yet He is not biassed on this account. Those who have come to Him and who have become His servants, He makes like Himself, and to others He apportions the fruit of their actions. So He treats these two classes according to their actions.

2 (*c*). Like the jar which retains a faint smell of assafœtida

even after the assafœtida has been removed, the faint operation of the principle of retribution, with its accompaniments, the sense-body and sense-knowledge, will persist even to the enlightened soul. Yet the fruit of the present deeds of such a soul will not be accumulated but will perish with all that belongs to sense. For that soul has been transformed into the Lord and it gazes steadfastly upon that Divine axle which will not allow it to revolve again in the round of births and deaths.'

2 (*d*). The ascetic, though sitting in the fire, does not lose his power over it. The rider, though seated on the fleetest horse, does not lose his control over it. So those who have sought for a way of escape from the senses and fixed their thoughts upon the Sacred Feet of God, even though they must walk in the midst of the five kinds of sensory objects, will not fall in bondage to them and lose their true nature.

2 (*e*). He who, realising that his own nature belongs both to the Real and to the Phenomenal, understands all things through the Grace of the Lord, earthly things which are but phenomena will have no influence over him but he will become united to the Lord who is Real. As the darkness cannot stand before the fierce light of the sun, so he will not be any more under the influence of the five senses of that phenomenal world which cannot stand before the Real.

(XI.) *The method of the soul's union with God.*

XI. *As the soul in union with the eye makes it to see and at the same time itself sees objects, so the Lord uniting with the soul makes it to know and He also knows with the soul. Thus by that love which cherishes for ever this inseparable communion the soul will unite with the Feet of the Lord.*

1. The Lord knows what the soul comes to know in union with Him, for without the aid of the Lord souls cannot know anything whatever.

1 (*a*). The soul unites separately with the five senses and apprehends what they perceive. It does not apprehend all the five sensations at once but it apprehends and understands them one by one. But God who is unchanging in His nature comprehends at one time all souls and all objects, and also unites singly with them and knows them separately.

1 (*b*). When the soul unites with the Lord at His Sacred

Feet and understands the true nature of sensory objects, will not He, who in inseparable union with the soul understands with it and makes it to understand—will not He, by the ever increasing experience which that soul enjoys of His glorious nature, abide in its intelligence and make it entirely His own?

2. When the soul praises the Lord with undying devotion it will attain to His Sacred Feet, for the Lord in inseparable union with each one causes each to experience the fruit of his actions.

2 (*a*). Although the sun shines the same for all, to the sightless it will be as the darkness of night. So although the Lord is everywhere the same, to those who are tainted with sense-impurity He appears as dim sense-knowledge only. But as the sun causes only the full-grown Lotus to expand, so He cleanses from all sense-impurities those who have lost their sense imperfection and through their love have learnt to know Him; and as the giver of full knowledge reveals Himself clearly to them.

2 (*b*). As the moon little by little, day by day dispels the persisting darkness, so the Lord, Who from eternity abides with the soul, little by little as the soul matures, by His love destroys its sense-evils, attracts it to Himself and brings it into conformity with His will, even as the magnet attracts and brings under its control the piece of iron. Not for one day does He cease and grow weary, for His mere presence effects all the change. He Himself remains changeless.

2 (*c*). Does the soul which thus unites with the Lord perish or does it not? If it perishes then how can it unite with the Lord? If it does not perish, then because the sense-knowledge persists it cannot become one with the Lord. Then how is it? All this natal sense-impurity perishes, but the soul like the salt in the water unites with the Sacred Feet of the Lord and becomes His servant, having lost all self-assertion; and it will remain thus for ever without separation.

2 (*d*). The morning sun is first hidden in clouds of mist only showing its light dimly; afterwards when the mist has been driven away it shines out everywhere; so the soul with its intelligence hidden from eternity in the cloud-mist of sense-impurity brightens a little and becomes conscious of sensory objects, and afterwards through the Grace of the Lord dispels that

sense-impurity. Then its intelligence shines out perfect, and having united with the Sacred Feet of the Lord it is purified.

(XII.) *The Worship of God.*

XII. *After cleansing himself from all sense-impurity, which has prevented him from reaching the Sacred Feet of the Lord which bear up all things, the freed soul, who through love has come into union with the Sacred Feet of the Lord, should mingle in the society of His devotees who live as He does. Then, so that all false knowledge may pass away, he should consider the forms of these love-filled devotees and the sacred temples as the Lord Himself, and should live worshipping them.*

1. Get rid of all sense-impurities, for these only overcome the true wisdom which leads to heaven and are the cause of the false knowledge which leads to rebirths.

1 (*a*). Retributive power is the principle which unites with actions, good and bad, as their result and the cause of future merit and demerit. Sensuousness is seen in the earth and all other material objects. Self-assertion produces false knowledge. These three sense-evils are unfit for you who have gained the true knowledge. Therefore leave them entirely.

2. Mingle in the society of those who are devoted to the Lord, for others will only bring false knowledge.

2 (*a*). The Retributive Power of previous actions will not touch the souls which have left entirely the society of those who are without love to the Lord—these have rejected the true path of wisdom and suffer rebirths through the persistence of sense-impurity—and who as lovers of the Lord have joined the society of His devotees, and renounced the world, having attained the heavenly wisdom.

3. Regard the forms of the Lord's devotees and His sacred temples as the Lord Himself and worship them. For although the Lord is omnipresent, in these two forms He shines forth brightly, while in other forms He does not appear clearly.

3 (*a*). The supreme transcendent Lord, wishing that men should know Him, gives His sacred form to His devotees in the sacred ashes, beads and other tokens. He makes them to know Him through ecstatic contemplation. He gives to them an existence in His own all-pervading existence. So in the lives of

these love-filled devotees who truly know Him, he shows Himself clearly like the butter in the curds. In those who are bound by sense-impurity He does not appear, but is lost sight of as the butter in the milk.

3 (*b*). As the fire appears distinct from the sticks so the Lord who is all-pervading in the world and exists in all things in such a way that we can say " That is the Lord, and it is not the Lord," will clearly show Himself in certain things by means of incantations. To those true devotees who see that form as the Lord Himself, will not He appear as that form itself?

4. Worship the Lord in these forms; for as the soul comes into union one by one with the blood-vessels, nerves, and other parts of the body and yet is different from all, so the Supreme Soul of the universe exists in all objects, and yet is distinct from them.

4 (*a*). To the seer (the man who sees God everywhere) God is not absolutely distinct from other objects. Yet He is not the same, neither is He the same yet different. He is all these three and is in a relation to other objects which can best be expressed by the term co-existent (attuvitham). So the whole world is His Form; yet let the Believer worship Him in the Form which stimulates his love most.

4 (*b*). As the retributive power of previous actions is the cause of the growth of desire, impurity and false knowledge—the products of this transient existence—unless that evil be done away with true wisdom cannot arise. If, in order that this evil may be abolished, one seeks the society of those who have attained this true wisdom and worships them, then true wisdom will arise. Therefore worship such with love.

4 (*c*). If, after the Lord has made known Himself and has made the soul like Himself, the soul forgets that goodness, it commits a fault that cannot be forgiven, unlike previous faults committed through ignorance. Although the Lord has made the soul like Himself, he who has become a servant to the Lord is always His servant; and thus to such an one true power will lie in the worship of the Lord.

4 (*d*). O learner who hast attained to the state in which thou art like the Lord! This book of Divine Wisdom is meant to be taught by the Divine Teacher who came in human form to

the Sensuous who have the three sense-impurities; but the Pure who have only one sense-impurity and the Spiritual who have two sense-impurities have renounced all the sensuous world and shine with the Divine nature, the former by the Gracious Presence of the Lord in their souls and the latter by the teaching of the Divine Teacher through look, touch and voice.*

H. A. POPLEY.

(To be concluded.)

NOTES OF THE MONTH.

ONE of the most famous women of the nineteenth century passed away on the 12th August—Florence Nightingale, "The Lady of the Lamp."† To the present generation she is hardly more than a historic figure; but to our fathers she was a potent reality. The alleviation of the horrors of war by the careful treatment of sick and wounded, and the accession of esteem which has popularised and transformed the general profession of nursing, are in no small measure due to her personal example and influence. It was her splendid self-devotion in the Crimean War that made her name famous throughout the world. But it is interesting to notice now the quiet years of preparation which had qualified her for her heroic task. Hers was no sudden enthusiasm conceived in a crisis of national humiliation. Doubtless scores of noble women in England shared Florence Nightingale's horror and compassion as they read of the sufferings of their countrymen. But she alone was competent, by training and experience, to give practical expression to those emotions by organizing the hospital work. As a matter of fact, her letter to Mr. Herbert, then Secretary of State for War, volunteering for the service, was crossed in the post by a letter from him asking her to go; he had turned to her in the emergency as the one woman known to him qualified to deal with the problem. It was three years before this that, after a round of the British hospitals which helped her to gauge the need of the nursing profession, she had entered the institution at Kaiserwerth where she acquired her own equipment. Giving ungrudgingly the strength of her best years to her appointed task, Miss Nightingale had since been much of an invalid. Nevertheless she lived to a great age (she was ninety in May), and many were the services she rendered to the cause of the

* Sensuous—Sahalar; Spiritual—Piralayakalar; Pure—Vignanākalar.

† So called from her nightly round of the military hospitals, lamp in hand. Probably many of our readers are familiar with the picture of "The Lady of the Lamp" standing by the bedside of a wounded soldier.

suffering by helping to ensure skilful and sympathetic nursing to all, especially to the troops. Her name will live as a beautiful example of tender, self-sacrificing womanhood. She shunned rather than courted publicity; modesty was one of her strongest characteristics. But she did not shrink from service; and when the call sounded, she came forward without reluctance. Patriotism and humanity alike are enriched by such a life. The loving admiration of the world follows to her last resting-place this woman who offered herself so freely to minister to the wounded and the sick.

TWO important steps have recently been taken for the education of the Indian Christian ministry--the inauguration of Serampore College as a theological institution, and the opening of the United Theological College at Bangalore. The development of Serampore, which will begin its theological courses in October next, and which will give the degree of B.D. to such students as qualify themselves to receive it, is of less moment to us in South India than the opening of the new College at Bangalore. As its name implies, it is due to the united efforts of various missionary societies and churches, among which the London Missionary Society holds an honourable primacy of generosity. The Rev. J. Mathers, of that Society, has undertaken the work of Principal, with the Rev. L. P. Larsen and the Rev. W. H. Thorp (for whom the Rev. A. R. Fuller is at present acting) as his colleagues, while the Rev. F. Kingsbury's peculiar gifts and mastery of Tamil are also placed at the service of the College. We have every hope that year by year men with a larger amount of general culture will take the opportunity afforded at Bangalore to acquire that higher theological training which may qualify them for an honourable part in the propagation of the Gospel in India.

A FEW weeks ago Lord Selborne, when visiting Winchester College, spoke of the importance of character as a qualification for the public services. This utterance of one of the great administrators of the Empire at one of the great English Public Schools is so pertinent to some of our present problems in India that we quote a paragraph from his speech.

"When I want a man to help me, I do not ask in the first place what class he got or what his intellect is, still less do I ask whether he was a great cricketer. The question I ask is, Can I trust him? That is a short sentence, but it comprises a great deal. Can I trust him to obey my orders? A man you cannot trust to obey is a nuisance to be eliminated at the first opportunity. Can I trust him to command? The man who cannot command is a broken reed. Can I trust him to rely upon himself and not to come to other people for support

or advice in an emergency? The man who cannot rely upon himself will never be fit for anything but an inferior position. Can I trust him to give me the whole of his strength in the work entrusted to him? If not he is playing me false. Can I trust him not to think of himself? There is no greater nuisance in the world than the man who is always asking himself, 'How does this affect me?' or 'Have I been sufficiently considered?' He is a creature who has lost all perspective, and he never sees things in their true proportion, because his own miserable self is always dwarfing the landscape. Can I trust him to be straight? There is no use in the best intellect or the best education if a man is an intriguer or if you cannot rely upon his word. Now if I find that a man answers to these tests, then I go on to inquire about his intellect and his education and his physical qualifications."

A very little experience of affairs will confirm this estimate of the supreme value of fidelity, of character, in every department of life. It is just here that many are constrained to confess that India has so far come short. How can the defect be made good? Obviously not by education conceived in any narrow sense of a secular curriculum. It can only be done by bringing to bear on the student in his impressionable years the forces that may win his adhesion to all that is manly and true. Is there not here a moral for governments and for specialists in education?

LITERARY NOTICES AND NOTES.

Administrative Problems of British India. By Joseph Chailley, Member of the French Chamber of Deputies. Translated by Sir William Meyer, K.C.I.E. London; Macmillan and Co., Ltd.; 1910. Price 10*s.* net.

DURING the past fifteen or twenty years India has been paying the penalty of its greater accessibility and of the consequent increase in the number of westerns who visit it in the cold weather. It has become the prey of the professional maker of books, and of the amateur author who feels that the great journey he has made deserves to be chronicled, or that the photographs he has obtained—and sometimes they are really excellent—demand a setting which unfortunately takes the form of a book. There is also that "fearful wild-fowl," the travelling M. P. who comes out to India to confirm the beliefs he holds, and who, whether he be a critic or a eulogist of the Government, usually succeeds in finding what he expected to find. The result has been the production of a large number of volumes,

some of them amusing, some of them irritating, but almost all alike displaying ignorance, misapprehension and inaccuracy. Of a very different character is the work before us, for it may be said at once that it is one of the very best books on India that have appeared for many years.

To show the qualifications of the author to deal with his subject, we shall quote the account of M. Chailley given by Sir William Meyer in his preface:—M. Joseph Chailley, the author of the work *L'Inde Britannique*, of which an English version is now presented, is well known in France, and outside it, as a student of Oriental problems. He is a distinguished member and publicist of the French Colonial School, and has, since 1906, represented one of the divisions of Vendée in the Chamber of Deputies. M. Chailley has made a long and special study of the methods of administration in British dependencies, and in 1892 he published a volume on Hong-Kong and Burma, under the title of *La Colonisation de l'Indo-Chine*—which was translated into English. He personally visited India twice in 1900-1 and again in 1904-5, charged with a mission to study our administration there for the benefit of French Colonial administration. M. Chailley's work is thus not the hasty impressions of the average globe-trotter, nor the theorisings of the arm-chair publicist but the result of much study and of careful personal investigation and is, as he himself says, "the fruit of twenty years of thought and ten of actual labour."

M. Chailley's work is divided into two books. The first, which deals with "The Field of Administration," has chapters on Physical and Economic Aspects, "Picturesque India," Population, Language and Races, Religions, Caste, Towns, Villages and Occupations, Economic Conditions, Social Reforms, Political Reform, and Social Relations between Europeans and Hindus. Book II, after an introductory chapter on "Native Policy, its Meaning and Scope," deals with the Native States of India, the Tribes and Chiefs of Burma, Landed Property and the Agricultural Classes, Law, Justice, The Educational Problem and The Share of Indians in the Administration of the Country. It will be seen from the headings that M. Chailley's book is much more than its title would at first seem to imply. He has recognised the fact that it is quite futile to attempt to grapple with the problems of Indian administration without knowing a great deal about India, and he has consequently sought to give his readers a grasp of the conditions under which the administration of British India is carried on. It is the failure to recognise this obvious fact that makes so much of the common talk about India absolutely valueless.

M. Chailley while in India was fortunate enough to make the acquaintance of Sir William Meyer, who was then editing the *Imperial*

Gazetteer of India, and he thus secured the assistance of one who was eminently well qualified to give him the most accurate information. Sir William Meyer has now translated M. Chailley's book, but he has, as the author says, done much more than the work of mere translation. He has corrected facts and dates, and sometimes revised historical and technical expositions. At the same time he has left unaltered and unchallenged M. Chailley's conclusions and criticisms whether he agreed with them or not. The value of this work therefore consists in the fact that we have in it accurate data handled by a man of acute insight who in virtue of his being a Frenchman and not an Englishman is able to take an unbiassed view of the work which Britain is attempting to do in India. M. Chailley's attitude is sympathetic. He recognises the difficulties of the situation and the complexity of the problems. He seeks with a fair amount of success to give due weight to the important fact so often overlooked that what is true of one part of India may not be true of another, and avoids too sweeping generalisations. It is plain that he admires the work that Britain has done, but his sympathy and admiration do not blind him to the mistakes that have been made, and to the weak points of British administration. His frankness makes his praise worth having, while his appreciation of what has been done gives weight to his criticisms.

In praising M. Chailley's book as we have done we do not mean to assert that there are no inaccuracies in it, nor do we wish to express agreement with all the conclusions which he draws. The danger to which reference has been made that general statements are often not true for all India can hardly be avoided by any one who writes about India, and M. Chailley's book contains not a few statements which readers, both Indian and European, will be inclined to call in question. His treatment in his chapter on Religions of the work done by Christian missions seems to us to be inadequate and to show very few signs of first-hand knowledge. For example, the impression which he gives that converts to Christianity drawn from the depressed classes are less sober than their non-Christian brethren is one the accuracy of which Protestant missionaries at all events would deny. Again in his chapter on the Educational Problem he imitates Lord Curzon in the sweeping character of his depreciation and depicts a state of things which many in Madras at least will fail to recognise as an accurate description of the methods of teaching followed in colleges in the pre-Curzonian era. It is interesting to note that he excepts from the condemnation of supplying defective teaching " some institutions which are well in advance of the rest and are largely conducted by French Jesuits." We sometimes wonder how many of the critics of the professors of Indian colleges have ever heard them teach. M. Chailley,

it is true, did hear one lecture on the Reformation, and that was sufficient.

With regard to M. Chailley's criticisms of the educated classes and their employment in Government service there is one important point which it seems to us he has failed to grasp. He argues that as an aristocratic people the British should have leant more on the aristocracy of birth and less on the *literati*. The question at once arises—What is the aristocracy of birth in India? In spite of his having written one of the best and most informing accounts of caste that we have seen M. Chailley does not seem really to grasp the full meaning of the position that the Brahmin holds in India. What is meant by aristocracy of birth in a country in which a wealthy landowner or merchant or even a Maharaja may not eat with a Brahmin without polluting him? M. Chailley has in fact to some extent fallen into a mistake similar to that of the Labour Members of Parliament who have visited India and who fancy that their Brahmin friends are democrats like themselves. Probably M. Chailley means that the British Government ought to have laid less stress on educational attainments as the qualification for the public services, and ought to have tried more than it has done to give appointments to Muhammadans and to Zemindars. But the result of the Government's policy has not been, except perhaps in the case of some castes like the Kyasths of Bengal, to call into existence a class of 'new men' who owe their importance only to the offices they hold under the British Government. It would be truer to say, at all events of Southern India, that its effect has been to give to the Brahmin oligarchy the opportunity of securing their power under the new conditions which government by the British entailed. More than two-thirds of the Bachelors of Arts and more than three-fourths of the Bachelors of Law of the Madras University are Brahmins, and the complaint of the non-Brahmin here is that even when he is as well qualified as the Brahmin educationally he finds it difficult to obtain employment in Government Offices because of the keenness with which the highest caste seeks to preserve the power and position it has so long held.

In spite of these and other criticisms that might be made we regard M. Chailley's book as a most valuable addition to the small number of works that deal with India and Indian problems at all adequately. These problems are so numerous and so complex that it is probably impossible for any one man to master them all, but no one who wishes to study them in future can afford to disregard M. Chailley's work. Both for the information it gives and for the suggestive nature of its criticisms it should be read by all, whether Indian or European, who are interested in the administration of the great Indian Empire.

A Life of Jesus Christ in Modern English. By the Rev. James Smith. London; Macmillan and Co., Ltd.; 1910. Price 6*d.*

THIS is no rival to Weymouth's and other versions of the Gospel, but a simple compilation for the use of schools, in which the passages from the Gospels are set forth in order, so as to give (as completely as the originals allow) the continuous story of the life of Christ. For the use of Indian schools and colleges, and for the personal requirements of hundreds of students who wish to learn more of the life of Jesus, it may be confidently recommended. It has been before the public for some time; but the present edition is greatly improved. The division into paragraphs with bold titles adds to the clearness, and the addition of an index, with references to the Gospels for every section, makes the book more serviceable for study. It would be ungenerous to dwell on faults of translation; on the whole they are few, and chiefly matters of taste. Those in touch with student life might do worse than stock this book, for sale or for gratuitous distribution.

Man in Many Lands. By L. W. Lyde, M.A., F. R. G. S. London; Adam and Charles Black; 1910. Price 2*s.* 6*d.*

A CONSIDERABLE experience of Geography as an examination subject, and "a stream of questions from all parts of the world on what may be called 'odd points' in geography," led Mr. Lyde to write this little book, which endeavours to trace, in a way sufficiently popular to make it a useful reader, the influence of geographical conditions on the ways of human life. Whether all his presuppositions could be sustained, we doubt; and there are many factors in ethnology and culture which must be allowed for in a full statement of the case. But this book is a clear and useful exposition of the operation of forces which students, especially those who take to history, need to face and to try to understand. It is enriched with a couple of dozen illustrations, most of which are truly excellent. In spite of the obvious danger of "smattering," we hope the book will be widely used.

Cardboard Indian Coins. Bombay and Calcutta; Macmillan and Co., Ltd.; 1909. Price Re 1.

THIS useful adjunct to the teaching of practical arithmetic in Kindergarten and junior school classes should find a wide acceptance, as the reproductions of our coinage are sufficiently like the originals to familiarise children with their appearance. There is nothing like the actual handling of money to teach you its values and its equivalents; but money is too precious for children's experiments. Here

is material for a score of games and exercises, full of interest to the children, by which they may insensibly learn the practical use of the currency.

We notice one strange feature in the set. There are five rupees, ten each of the smaller silver pieces, and twenty-five nickel annas; and there are fifty each of the following copper coins—quarter-anna, half-pice, and pie. The selection is surprising. If the collection cannot be made complete, the very rare—in many places unknown—half-pice might well have been omitted in favour of the still widely circulated copper half-anna.

If the publishers could reduce the price of the set, it would be more likely to find a wide use.

The Children's Shakespeare. London; Macmillan and Co., Ltd.; 1910. Price (each volume) 4*d.*

HITHERTO children have usually owed their knowledge of Shakespeare to "Lambs' Tales," or inferior imitations. Macmillans have devised an ingenious link between the classic *Tales* and the full text of the original in the series before us. Introductory readings from the work of the Lambs are followed, chapter by chapter, by generous selections from the play itself. Brief notes on Shakespeare and the Lambs appear at the end. What is very important for children, each volume is adorned with four pictures—not perhaps always historically accurate, but clear and good, and appropriate to the illustration of the story. Three plays have already been published—*King Lear*, *The Merchant of Venice*, and *As You Like It.*

Old Time Tales. By the author of *John Halifax, Gentleman. Tales from Dickens: A Christmas Carol* and *Little Dombey* (as abridged by Charles Dickens). London; Adam and Charles Black; 1910. Price 6*d.* each.

THESE two volumes are the latest additions, in the Junior and Senior Series respectively, to Messrs. Black's Supplementary Readers. Dickens's popularity with Indian students points to the usefulness of abridgments from his works for older boys, while the appeal of Puss in Boots, Jack and the Beanstalk, and other favourites to the juniors can hardly be doubted. These should make useful readers, and might also be widely used as gift-books.

LITERARY NOTES.

THE familiar story of Alfred and the Cakes has been the subject of much discussion, and not a little doubt has been thrown on its

credibility. In its familiar form it casts an aspersion on the character of the King. The matter has been recently investigated by Dr. Skeat, and in *Notes and Queries* he gives an older and what he regards as a more reliable form of the story. This comes from an embellished Latin version of the *Life of St. Neot*. There is, however, an earlier English version extant in MS. Cotton, Vespasian D. XIV., of which the following is a translation :—

"By God's direction he (the King) came safe to Athelney and asked for shelter in a swain's house, and also willingly obeyed him and his ill wife. It happened one day that the swain's wife heated her oven, and the King sat thereby warming himself at the fire, the people of the house not knowing that he was King. Then was the ill wife suddenly astirred and said to the King with angry mind, 'Do thou turn the loaves that they burn not, since daily I see that thou art a mickle eater.' He was immediately obedient to the evil woman, since needs he must."

"There is no more," adds Dr. Skeat, "of this beautiful and obviously truthful story."

WE have been waiting long for a book which would put together the sum of present knowledge and conjecture in regard to that mysterious race of antiquity, the Hittites. This seems to be now available in *The Land of the Hittites*, by Prof. John Garstang, recently published by Constable. Work still in progress may add to our knowledge or compel the revision of our theories, but for the present this book seems to supersede all others and to give an outline of Hittite history which may reasonably be accepted as authentic.

THE anonymous *Pro Christo et Ecclesia*, published about seven years ago, created a considerable impression. Its author has recently published through Macmillans a book, ostensibly a collection of letters to a country clergyman, under the title *Absente Reo*, which deals with some of the main practical problems of the Christian faith, especially with those of the social order and the social application of the ethics of Jesus. It is a notable book, and the price (five shillings net) puts it within the reach of almost all.

Notes and Queries quotes from an unpublished fragment of Thomas Love Peacock's *Essay on Fashionable Literature*. Among other interesting passages there is one which shows from the writings of a contemporary the extraordinary popularity of Sir Walter Scott. Peacock is descanting with characteristic cynicism on the transient popularity of almost all the writers of his time, and continues as follows :

"Mr. Walter Scott seems an exception to this. Having long occupied the poetical throne he seems indeed to have been deposed by Lord Byron, but he has risen with redoubled might as a novelist, and has thus continued from the publication of *The Lay of the Last Minstrel* the most popular writer of his time—perhaps the most universally successful in his own day of any writer that ever lived. He has the rare talent of pleasing all ranks and classes of men, from the peer to the peasant, and all orders and degrees of mind, from the philosopher to the man-milliner of whom nine make a taylor. On the arrival of *Rob Roy*, as formerly on that of *Marmion*, the scholar lays aside his Plato, the statesman suspends his calculations, the young lady deserts her hoop, the critic smiles as he trims his lamp, thanking God for his good fortune, and the weary artisan resigns his sleep for the refreshment of the magic page."

MR. ANDREW LANG has made a discovery. In the *Illustrated London News* he writes as follows:—"How venerable a man feels, how well-stricken in years, when he sees a book by his junior published as a school reading-book, with biography and elaborate notes, just like one of Shakespeare's plays! This fate has befallen *Treasure Island*, by R. L. Stevenson, who was in the youngest class or form of my school when I was in the highest." Had Mr. Lang lived in India, he might have learned that this fate had befallen 'R. L. S.' many years ago. We confess to a certain sympathy with Mr. Lang when he asks, "Will boys detest *Treasure Island* because it is part of their tasks? If I know them, they will." This is perhaps the one great argument against the use of such literature as school-books.

ACCORDING to *The Times*, the *Century Magazine* for August and September will contain the full story by Dr. C. W. Wallace of the Shakespearian discoveries which he recently described in *The Times*. The first instalment, adorned with reproductions of Shakespearian prints, MSS., etc., has duly appeared. While it is concerned mainly with Shakespeare's business affairs, these are not without their bearing on his genius. The sum of Dr. Wallace's discoveries is likely to enhance our reverence for the great dramatist.

BY the death of Dr. W. J. Rolfe one of the most familiar names among Shakespearian scholars has been removed from us. In recent years new editions of the Plays have to some extent superseded the well known Rolfe edition, but twenty years ago Rolfe and Wright had no one to compete with them.

The British Weekly announces that "the great enterprise of this year and of many years is the new edition of the Encyclopædia

Britannica, which has been so long in preparation under the editorship of Mr. Hugh Chisholm." The intention is that the work shall extend to twenty-eight volumes, fourteen of which will appear about the end of this year. One edition will be on India paper. The whole work has been practically re-written.

MESSRS. NELSON, who have of late shown extraordinary enterprise, now announce a new edition of Dumas in fifteen volumes. The series opens with *The Three Musketeers*, and will be continued at the rate of one a month.

WE have received from the respective publishers—Sir Wm. Lee-Warner's *The Native States of India* (Macmillans), Sir Bampfylde Fuller's *Studies of Indian Life and Sentiment* (John Murray), Mr. A. W. Jose's *The Growth of the Empire* (John Murray), and sundry smaller works. These will be noticed in due course.

SCIENCE NOTES.

SIR LAUDER BRUNTON maintains that if the knowledge we now possess regarding the cause of tuberculosis were "properly, scientifically and constantly applied," that disease might, in twenty-five years, be as rare in England as leprosy is now. The vehicles through which the tubercle bacillus effects its entry into the human body are mainly two in number—milk and dust. The latter cannot be abolished, but Sir Lauder Brunton points out that it may be freed from tubercle bacilli by suppressing the offensive habit of spitting which impregnates the dust with them to an alarming degree. To secure a supply of milk free from these bacilli, the most certain method would be to destroy all tuberculous cows. Short of this, much good may be accomplished by legislation, compelling dairy-keepers to take reasonable precautions to prevent their milk being contaminated.

MUCH may also be done to help on the crusade against consumption by sterilising milk. Sir Lauder Brunton recommends a simple but effective method of sterilising milk which he saw in operation in an industrial school in Belfast. "The milk was not thoroughly sterilised; it was not brought to boiling point. You could not tell the difference in taste between the milk which had been treated and milk as it comes from the cow. The authorities at the school simply turned the steam-pipe into the milk-pail, and partially sterilised the contents! The value of this plan is, I think, demonstrated by the fact that cases of tuberculosis among the children at this school have been considerably reduced since the system was first put into operation."

FOR those who have had the misfortune to become infected with tuberculosis Sir Lauder Brunton is strongly in favour of the method of treatment now in vogue. "I am quite certain," he says, "that the sanatorium form of treatment is a good one; but, like all drastic remedies, it must be applied with great care to produce the best results. Patients are known to have greatly benefited by the open-air treatment; and it is no longer possible to argue that the disease is incurable, for we have been able to demonstrate by subsequent examination that people have completely recovered from the attacks of tuberculosis." Sir Lauder Brunton recalls the fact that in one year rabies was abolished from England by killing off all the rabid dogs and preventing the importation of fresh cases. It must be admitted, however, that tuberculosis would be much more difficult to stamp out than rabies. Still, when we think of what has been done in the case of typhus fever, we feel that, though difficult, it is not impossible.

A CURIOUS phenomenon of growth has been observed in cast iron when subjected continuously to a temperature above 500° F. This has been investigated by Professor Carpenter and others, and has been shown to be due to a rearrangement of the carbon and an absorption of oxygen accelerated somewhat by the percentage of silicon in the metal. Steel is not affected in this way. For this reason turbines which are driven by superheated steam have to be made of steel or bronze.

THE use of oil engines of the Diesel type is extending very rapidly. Until recently, all such engines were of the four-stroke cycle, the first stroke being the suction, the second the air compression, the third the ignition and expansion, and the fourth the delivery to exhaust. Their speed did not exceed two hundred revolutions per minute and their weight per brake horse-power was necessarily high. For high horse-power and in cases where it is important that the weight should be reduced, Diesel engines working on the two-stroke cycle are now being manufactured. A 300 H. P. two-stroke machine with four cylinders designed for a speed of 400 revolutions per minute has a weight of less than 80 lbs. per H. P. and is well adapted for driving electric generators. A small fly-wheel is sufficient and there is a considerable reduction in the height, while the fuel consumption is only five per cent. more than with the ordinary type. Such engines are largely employed in British battleships for driving dynamos.

AT the recent meeting of the British Medical Association Sir J. J. Thomson gave an important address on the radiations available

for medical purposes. He drew attention to the researches of Professor Barkla, who had found that metals, when exposed to Röntgen radiation, emitted secondary rays, the penetrating power of which was specific for the particular metal, and was independent of the penetrating power of the rays impinging upon it. The rule was a simple one, for the hardness of the ray increases as the atomic weight of the metal. Only substances the atomic weights of which are greater than that of calcium emit these rays. We have thus the power of using rays of uniform penetration for medical treatment. Thus if silver is used, the secondary rays which it gives off are about equal in penetrating power to the beta radiation of radium. With iron the radiation is considerably less penetrating, while with tin it is more penetrating and with iodine still more so. Perhaps these rays are given out in smaller quantities without the stimulus of Röntgen radiation, and in this way we may explain the use of tincture of iodine and iodoform.

CONSIDERABLE improvements have been made in apparatus used for the production of Röntgen rays. Apparatus is now made which is capable of giving so powerful a spark that a Röntgen-ray photograph can be taken by a single flash. Different ways of doing this have been devised, such as mercury jet interrupters, electrolytic interrupters, and the Snook apparatus, in which an alternating current is generated and transformed by means of a step-up transformer placed in a bath of oil, the secondary current being rendered unidirectional.

ROAD engineers maintain that motor cars do less damage to roads than horses. They describe the leg of a horse as a 5-cwt. battering-ram, which gives the road a succession of heavy blows, and, as there is a screwing or puddling action as well, the surface of the road is quickly disintegrated. Motor cars raise and scatter the dust very badly, and to some extent cause it by the scouring or brushing action of the tyres which removes the smaller particles and leaves the larger ones to be crushed by the rigid wheels of other vehicles. Engineers consider that the best way to lessen the dust nuisance is to use the hardest road metal procurable, to restrict the quantity of binding material to a minimum and to reduce the camber of the road so as to ensure that the traffic spreads itself over the whole width instead of always being driven to the crown of the road. The best results are obtained with a bituminous binding.

A GOOD book on meteorology by Mr. Willis T. Moore, Chief of the United States Weather Bureau, has just been published. He shows very clearly how our knowledge of the atmosphere has been extended

in recent years. It is now known that there are other gases in it besides oxygen, nitrogen, carbonic acid and water vapour. There is argon, which escaped detection till 1894 because of its resemblance to nitrogen, and in smaller quantities hydrogen, xenon, helium, krypton, neon and other gases. If we could ascend to a great height we should find the relative proportions of the constituents of the air gradually changing. At a height of five miles water vapour would disappear, then carbonic acid and nitrogen, and at a height of fifty miles hydrogen would predominate, with helium present in as large a proportion as argon is at the surface of the earth. Besides this, we should observe a change of temperature at a height of about eight miles. Below that altitude the temperature would fall about 30° F. with every mile, but there the fall would cease and there might even be a slight rise in temperature with further ascent.

IN one of his chapters Mr. Moore deals with the dust and bacteria of the air. He describes the apparatus which has been devised for counting the number of dust particles in a given sample of air, and mentions that it had been found, for instance, that when there had been two million particles in a cubic inch before rain, the rain reduced the number to half a million. In a room there were found from thirty million to ninety million per cubic inch. This is an important matter, for it has been found that "dust-free air is also germ-free." On high mountains and on the ocean there is only one bacterium in a cubic yard of air, whereas in a house there are thousands of them in the same space. In another interesting chapter Mr. Moore gives an account of experiments made by the United States Government to test the hypothesis that cannonading might cause rain. He states as the general result of such experiments that no rain has been brought down from the clouds by any human agency.

RECENT PERIODICAL LITERATURE.

THE CONTEMPORARY REVIEW.

THE July number opens with an article on the political crisis in England by Mr. Harold Spender. When at the end of April last, says Mr. Spender, all parties were forced to look to the King for a settlement of a matter which they had failed to settle for themselves, every active politician must have felt some element of political danger and even moral discomfort, and most Members of Parliament went on holiday full of apprehension and foreboding. The sudden death of the King on the 6th May made a pause in the political

strife necessary, and before the reassembling of Parliament it "became clear to those who closely watched the national sentiment that the Government would find it very difficult, if not impossible, to take up the thread of warfare at the point at which it had been dropped at the end of April." The announcement that a Conference was to be held did not therefore come on the people as a sudden surprise. It is an open secret, Mr. Spender says, that King George strongly desires that some attempt at a settlement should be made before the conflict is resumed; and on the ground of political justice the holding of the Conference is fully justified.

As to whether the Conference is likely to be successful or not, Mr. Spender says that to the outward eye the prospect seems far from bright. There has as yet been little sign of compromise on the side of the House of Lords, and on the side of the Commons the Veto Resolutions appear to represent the limit of concession. If both sides were in complete agreement among themselves, the situation, Mr. Spender thinks, would be hopeless. But in both cases there are internal cross divisions, and here he thinks we have the first glimmer of light in a dark place. Mr. Balfour has admitted that the Veto Resolutions leave to the Lords a great deal of power, and many of the most devoted friends of the Lords allow that the Commons should have the preponderating control over finance and that they should have a fair chance to pass their Bills. It is clear, therefore, Mr. Spender says, that behind the party cries there exists a larger element of agreement than the extremists on either side will admit. Even if this were not so, it would not be necessary to despair, and there are various reasons for distrusting the prevailing scepticism as to the success of the Conference. Every possibility of obtaining a settlement by peaceful means should be exhausted before the strife is renewed. It may seem absurd to hint at the possibility of civil war, but history shows that civil war has often come suddenly and unexpectedly at the end of long and weary civil and political strifes.

MR. J. N. FARQUHAR concludes the article on Hinduism, the first part of which appeared in the *Contemporary* for June. The religions of Babylonia, Egypt, Greece, Rome and other nations of the ancient world have all disappeared, and Hinduism is now moving swiftly to decay. Yet each of these ancient faiths, he says, not only influenced the world powerfully while it lived but left a legacy behind it to fertilise the faith that succeeded it. And we may be perfectly certain that no religion will ever captivate and satisfy the heart of India that does not enrich itself with all the spiritual treasures which have been accumulated during the long period through which the Hindu system has held sway.

In seeking to forecast the future religion Mr. Farquhar lays down two large principles for guidance. In the first place, no religion will in these modern days suit India that is not human, universal, spiritual, progressive. It was for the lack of these qualities that the great faiths of the ancient world died out, and it is for the lack of them that Hinduism is decaying. In the second place, no religion will suit India that does not provide a full re-expression of the religious spirit of the people. No religion can take the place of Hinduism that does not strike all the chords that have resounded in the depths of the Hindu heart throughout the centuries. Applying these principles to the various religious schemes which have sprung from Hinduism and are at present seeking to take its place, Mr. Farquhar finds that none of them fully satisfies the conditions. Brahmoism has many high qualities, but there are vast continents of Hindu faith and practice which are altogether unrepresented in it. Other systems fail in a similar manner because each lays stress on only one element of Hinduism. Others again fail in taking it for granted that the religious needs of a people can be satisfied by means of a philosophy. The scheme proposed by Mrs. Besant and the *Bhārat Dharma Mahāmandal* stands on a totally different footing, Mr. Farquhar says. In this scheme there is a frank recognition of the very great work which Hinduism has done and of the value of every part of the religion. It recognises the truth of the principle that the future religion of India must be a full re-expression of the soul of India. But, as the *Advanced Text-book of Hindu Religion and Ethics* shows, it fails altogether to grasp the principle that the future religion of India must be modern. From what has been said it may be inferred that Mr. Farquhar looks to Christianity as the future religion of India. Most educated Hindus, he says, are quite ready to recognise the value of the religion of Christ. But few realise, on the one hand, how vast is the gulf that separates Hinduism and Christianity, and, on the other, how marvellous is the correspondence between the two faiths when they are compared in detail. In thinking of the world objectively the ancient Hindus formed the conception of the universal *Brahman*, and in thinking of the world subjectively they formed the idea of the universal *Atman*, but they never succeeded in conceiving the universal *Person*, whose will is the source of the law of righteousness. The true but incomplete concept of the Upanishads and the long search of the theists both find their completion in the God of Christianity. Again, the teaching of Christ regarding the Fatherhood of God, from which there springs immediately the brotherhood of man, completes both the Vedanta and the Hindu theism, and furnishes the only sure foundation for true freedom, for democracy, for the dignity of woman, and

for the service of man. The doctrine of the Fatherhood of God also conserves all the moral harvest won by the Hindu doctrine of transmigration, while the doctrine of the Kingdom of God, by sanctifying our common life and all its activities, gives a stimulus to service which the Hindu doctrine of Karma and the passion for emancipation could never furnish. In regard to several other important beliefs and institutions Mr. Farquhar shows that they cannot be retained by the modern man who holds to religion, but that in so far as they have ministered to the religious needs of the people, they find their spiritual fulfilment in Christ.

In conclusion, Mr. Farquhar points out that Christ has already won for Himself an influence in Indian life far surpassing every other religious force at present active in it. The extraordinary ferment in all the religions is almost entirely Christ's work; "every aspect of social reform is purely Christian; the new fresh philanthropy, especially the movement to help the depressed classes, is confessedly Christian in source; and the methods in use in all the new organisations are copied from Christian missions." The National Movement, so far as it is moral, has been inspired by Christ, and the Christian Church, though its growth is not so rapid as Christians would wish it to be, even now represents the people of India better than any other community. When the Christians of India become a united body, with life and intellect and energy sufficient to enable them to state their own theology and to create their own organization, the Christianity of this body will take the place of Hinduism. When that time comes—and Mr. Farquhar holds that it will surely come—the Indian Church, in seeking to work out its national duty, will consider its true relation to Hinduism. The authority of Christ will be maintained supreme in all things, but the teaching of the old Hindu saints will be abundantly used; and "every Hindu belief, rite and institution will be seen to have been a germ, an adumbration, the full-blown flower and reality of which came with Christ."

PRINCIPAL FORSYTH concludes the article on *Calvinism and Capital*, the first part of which also appeared in the June number of the *Contemporary*. In the first part he endeavoured to show how much capitalism and modern progress owed to the intra-worldly asceticism of the Calvinistic ethic. Calvinism stood in its day for the party of progress, and it is no wonder, therefore, that the keen minds and the powerful wills that gave capitalism its modern place should have been drawn to this type of religion and should have made it the foundation of their social and political adventure. Its appeal to them lay partly in the ascetic type of its ethic, which made against luxury

while it accumulated wealth, which meant exploiting to the utmost the world and its resources, but all for the glory of God and in the spirit of personal detachment and self-surrender.

We are now, says Principal Forsyth, near the end of the capitalist stage of the world's history. Capitalism, he says, has done the chief part of its great and indispensable work in leading the social evolution. In the economic sphere there has arisen a new power—the power of labour. And the great question of the age is this: Has the religion of the will of God, which did so much to move and guide the rise and development of capitalism, the power to influence the awakening spirit of labour as powerfully, though in a more humane form? Capitalism has become a plutocracy and in doing so has thrown aside the control of religion and warned it off the economic sphere. Does labour promise to allow it a place any more effective? The industrial ethic of Calvinism, in exploiting the world, was not careful enough to distinguish between the human part of creation and the non-human; and so it went on with very little compunction to exploit man and to make him, instead of an end, a means to an end. This was possible under the Calvinistic theory of election. But a new idea of election has arisen—the idea of the election not of an *élite* but of every soul, every man, and the whole man, in Jesus Christ. The world is to be exploited, therefore, not in the interest of a particular and favoured group, but in the interest of mankind, in the interest of moral personality and its freedom to become its best in a Kingdom of God. This will be possible only if the religious control of both capital and labour can be recovered. How, then, is the Church, as the organ of Christian ethics, to construe her relation to society? All Christians would probably agree, Principal Forsyth says, not only that the Church is indispensable for the future of society, but that she will stand or fall by her success or failure with the social question.

MR. L. MARCH PHILLIPPS contributes another of his very interesting and suggestive articles on art as the expression of a nation's life and thought. In the present article he seeks to show how the intellectualism of the Greeks and their genius for definition found natural and fitting expression in sculpture, and how the limitations of the Greek intelligence stand forever revealed in its clear-cut outlines. Sir James Crichton Browne contributes an interesting article on the relation of Sir Walter Scott to Shakespeare and more particularly on the relationship between the *Bride of Lammermoor* and *Hamlet*. Dr. Dillon in his article on *Foreign Affairs* discusses the relations between Russia and Japan and the situation in Crete. Among the other articles in this number we may mention *The Lady of the Castle*, by Mrs. G. H. Putnam.

THE NINETEENTH CENTURY.

THE July number is a particularly readable issue. Monsignor Canon Moyes discusses the question of *The Royal Declaration* from a Roman Catholic point of view and summarises under seven heads his protest against the idea that the issue between Protestantism and Romanism can be correctly described as one of Liberty *versus* Authority. If it were true that the Church of Rome denies liberty of conscience and the independence of the State, then protest against Romanism would be essential to patriotism; but according to Dr. Moyes it is not true. *Etna in Eruption* is a graphic account by the Hon. Nelson Hood of an expedition made in March to the edge of the lava-stream near its source and of the magnificent spectacle presented at night by the miles upon miles of red-hot swiftly moving current. Mr. Arthur Hawkes writes on *The Strength of American Enterprise in Canada* and the prospect which the situation presents to British industry and capital. "Can the relative slowness of increase in British trade with Canada be overcome? The answer is with the British manufacturer rather than with the Canadian purchaser, always provided he is not unduly handicapped by transportation charges. The principal trouble hitherto has been that British goods have been made with too little regard for Canadian tastes, too little appreciation of the progress of competition, and too little attention to rivals' efficiency of distribution." Mr. Edward McCurdy shows at length that Leonardo da Vinci was a fore-runner in the science of aviation. There is one contemporary reference which reveals the fact that he even made an abortive experimental attempt; but although his researches have had no practical influence on the art of flight, yet "he foretold what others afterwards accomplished, and it happened not infrequently that he foretold what proved to be the right method of performance." Sir Walter F. Miéville gives some interesting *Side-lights on the Story of the Suez Canal.* Other articles are *Shooting from the Saddle*, by R. B. Townshend; *Care and Control of the Feeble-minded*, by Mrs. Hume Pinsent; *Quare Things*—Irish tales of the Banshee—by Maude Godley; *The Possibilities of an Income-Tax*, by W. M. J. Williams; and two contributions which deserve more extended notice, namely, *Political Sovereignty and a Reformed Second Chamber*, by Professor E. C. Clark, and *The Direct Action of Environment on Plants*, by Prince Kropotkin.

DR. CLARK is Regius Professor of Civil Law at Cambridge, and his article combines a healthy instinct for practical issues with the trained vision and wide information of the expert. "In England it is often assumed to be finally settled, as what Professor Dicey calls a constitutional convention, that the House of Commons is, in all matters of dispute with the other branches of the Legislature, ultimately to prevail. And in

accordance with this view, the same great authority considers that the body of electors to the House of Commons is the true 'political Sovereign' of England." Many people, accepting this view, appear to regard the adoption of the Referendum in Britain as a question merely of convenience, not of principle. Professor Clark, on the other hand, considers that the proposal is really an innovation in principle, inasmuch as the political sovereignty of the electorate in Britain has hitherto been of a very qualified kind and must still continue to be so at least in respect of the judicative and executive functions. "Is it too late to ask," he writes, "whether the popular branch in a bicameral Legislature really is, or ought to be, under present conditions, the ultimate supreme power?" In face of the new cleavage of parties and the increasing political influence of organized class-interests is not "a new theory of political Sovereignty—or rather, the revival of an old one" more and more obviously required? This theory, which regards the State "not simply as an aggregate of individuals, but as an organic body, with different limbs, none of which can be set at naught by some numerical majority, and starved or crushed out of existence, without grave detriment to the whole," is capable, in the professor's opinion, of a distinct practical application in the present political crisis. What it points to is the need not for weakening but for strengthening the Second Chamber, so as to make it something more than "a machinery for securing deliberation in all matters of sweeping change." Let the function of the First Chamber be "to represent simply numerical majorities, however composed," and let there be a reconstituted House of Lords, which, "while abandoning the hereditary principle or subordinating it to that of personal qualification," shall both "retain the permanence and continuity of the present body" and "be primarily, though not exclusively representative of other classes or interests than Labour."

PRINCE KROPOTKIN'S article is an account of the extent to which recent botanical research and experiment is minimising the importance of 'natural selection' and emphasizing the importance of the direct action of the environment in determining the evolution of species. According to the original form of the Darwinian theory variation was supposed to be wholly accidental, and the struggle for existence was assumed to be sufficient to explain the elimination of all useless varieties and the preservation of the useful. But is this a tenable idea? "Take any species of birds—for instance the sparrows. Is it sufficient that there should be born, by mere chance, short-legged and long-legged sparrows, birds with shorter beaks and others with longer beaks, with smaller and with larger wings, light-coloured and dark-

coloured, dull, bright, spotted ones and so on—all in equal numbers each way, variation being supposed to be purely accidental, *indeterminate*, *i.e.*, guided by no special cause one way more than another—and struggle for life will assort precisely those lengths of beak, legs and wings, those colours and those instincts which are best suited for making the sparrows thrive in given surroundings?" Surely it is a much easier view—if only observation and experiment can be forthcoming in support of it—to suppose that the variations which appear in a species at a given moment are the combined result of the inherited possibilities of variation and the modifying influences of a changing environment. For if variation is a result of the action of the environment then (1) we can ascertain its causes in detail; (2) we do not "need to assume that the very first beginnings in the variation of every organ are already so well pronounced as to have a 'selection value'" but can recognise that they are reinforced gradually by the action of the environment; (3) we can understand why variation must be cumulative, for being "due to some definite cause, it is bound to accumulate so long as this cause lasts;" (4) we can understand "why variation must be correlative—why several organs should vary at once and support each other's variation." The greater simplicity of this view is obvious if only it can be confirmed by experiment and observation. Now Prince Kropotkin's article brings together confirmations of both kinds, so numerous and striking as entirely to convince at least the lay reader.

THE FORTNIGHTLY REVIEW.

THE editor of *The Fortnightly Review* has not included much in the July issue which is likely to interest readers in India. The *Review of Events* and the articles on European affairs which find a place under the headings *The Basis of Settlement; The German Working Man; Armaments and Peace; The Leaders and the Lords; The French Elections and After; Paris: King Edward the Seventh and Henri Quatre; Germany and the New Reign*, are none of them specially noteworthy. The two last articles in this list certainly present rather a striking contrast both in the style of the contributions and in the attitude portrayed as the dominant one in the respective countries. Mr. Macdonald in his vivid and picturesque style represents the tendency in Paris to associate the late King Edward with the idealised French monarch Henri Quatre, while Mr. Long tells us that in Germany there was a great body of opinion which regarded King Edward as responsible for the jealous protest against German expansion which coincided with his reign and that those who held

that opinion are raising the question of the effect of his decease upon Anglo-German relations.

THE literary articles also afford small opportunity of comment. Mr. Norman Pearson's article on *The Wits* is mainly a collection of anecdotes illustrative of the claim of the authors of these witticisms to a place under this heading. *In the Carlyle House, Chelsea,* turns out to be a poem occasioned by the experience of conducting a party of young people over the London residence of Carlyle. The article headed *Thou shalt do no Murder* is a plea that special precautions be taken in giving certificates to nurses that the character of the recipient justifies the serious responsibility which so often rests upon careless women who have merely gone through a certain period of training.

MRS. ST. CLAIR STOBART'S article on *The Eternal Womanly* raises the familiar problem of the qualification of women with such vigour and enthusiasm as to suggest that the question was by no means a prominent one at this time. It would be easy to show to what an extent this writer has demonstrated her capacity for enthusiastic advocacy at the cost of judicial impartiality and this is manifest in her attitude towards men and in the instances quoted from natural history to prove that the female is often the more responsible and effective partner. Into the merits of these particular questions the present writer has no desire to enter. The question which Mrs. Stobart raises is whether women are inferior to men, a problem which no amount of biological or historical investigation seems likely to solve and which even at this time fails to awaken much interest in the case of a very large though silent body of both men and women. The question of interest appears to be whether this indifference is justifiable and the discussion must range over a far wider area than the merely political. If one seriously asserts that the political is not the most important aspect of life and that women's place in the sphere is no true indication either of the estimation in which they are held or of the scope of their influence the question becomes a much more difficult one and discussion tends to flag. But many people are prepared to make this assertion and it remains to be shown that it is unreasonable. Now if this contention holds, unless those who maintain that woman is unfairly treated can show that as a sex the opportunities of exerting the most real influence are denied to her, the general question remains a matter for academic discussion, and indifference on the part of those who are concerned with practical matters seems not unnatural, while at the same time the fear that the emphasis now being placed upon the

political aspect may obscure the more important, the more serious and the more effective influence of women seems to them a more serious matter for consideration.

THE last article which calls for comment is headed *Some Thoughts on Old Japanese Art.* The Japanese artist who writes on this subject makes the illuminating statement that the Western artist is objective while the Japanese is subjective. His use of the terms is explained in this way. While the European artist, impressionist or otherwise, views nature from his personal standpoint as something outside himself which gives him the impressions which he strives to reproduce on canvas, the Japanese artist strives to identify himself with the object he would depict whether it be animal, vegetable or inanimate object; when he paints a stream he tries to enter into the spirit of the stream, and his standard of achievement is the extent to which he has succeeded in so doing.

COLLEGE NOTES.

THE Reddy Fraternity installed at Kondavidu House, in George Town, is not strictly a College institution, but its close connexion with the life of the College is well known. On Friday, the 19th August, it held at the House its third annual celebration. Mr. C. E. Odgers, of the Law College, presided, and representatives of the Presidency, Pachaiyappa's and Christian Colleges were among the guests. A short programme of musical items and speeches and ample opportunity for social intercourse contributed to the success of the celebration.

MR. C. V. CHANDRASEKHARAN. B.A., a former student of the College, and for some time acting Tutor in English, has gone to England, with a scholarship generously provided by the Indian Officers' Union, in order to study for the Indian Civil Service Examination. He will probably enter one of the Colleges at Cambridge..

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